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/124/ All the native terms that appear in this study are in the Tukana language, an idiom that the Yepá Bajuári Majsá phratry speaks.

I wish to express my thanks to Professor Segundo Bernal Villa for his valuable observations on the organization of the present work.

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Abbreviations Used for the Kinship Terms

f	=	father	ol	=	older
m	=	mother	yg	=	younger
so	=	son	si	=	sibling
da	=	daughter	-o-	=	of, of the /masc./, of the /fem./
br	=	brother	(M)	=	male Ego
sis	=	sister	(F)	=	female Ego
sp	=	spouse	(V)	=	vocative
			(R)	=	reference

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Kinship Terms

f	Pajké	(M-F)	(V)
f	Yeé Pajké	(M-F)	(R)
m	Maú	(M-F)	(V)
m	Yeé Pajkó	(M-F)	(R)
so	Majké	(M-F)	(V)
so	Yeé Majké	(M-F)	(R)
da	Majkó	(M-F)	(V)
da	Yeé Majkó	(M-F)	(R)
ol-br	Mamí	(M-F)	(V)
ol-br	Yeé Mamí	(M-F)	(R)
yg-br	Nijiá	(M-F)	(V)
yg-br	Yeé Kabí	(M-F)	(R)
ol-sis	Mamió	(M-F)	(V)
ol-sis	Yeé Mamió	(M-F)	(R)
yg-sis	Numió	(M-F)	(V)
yg-sis	Yeé Kabió	(M-F)	(R)
f-br	Mé	(M)	(V)

GLOSSARY

ahũ-wõ -- rhythm tube or stick (musical instrument)
a'mõ tuxhũ -- enclosure within the maloca for a girl undergoing the puberty rite
a'mõ-yesé -- initiation rite for boys
axkabí -- "brothers" - address to persons belonging to same gens
axkawerẽra -- components of the same tribe although born or living in different malocas
axpẽra -- people of another tribe, even when connected by some degree of affinity
Baári-maxsã-ré -- alleged cannibal tribes
baxséke wamẽ -- name-giving rite
baksúkãra -- "those who are destined for marriage with us" (all maternal cousins)
bayá -- master of ceremonies at various kinds of feasts
baxsasé -- dance and soup at a feast
beijú -- manioc bread
be'tise -- fast during initiation rite
boraró curupira -- spirit of the woods
bũxkõrá-kurá -- council of elders
bwá -- flute or small fife

cowá -- fermented drink
cachoeira -- turbulent place in the river with rapids and sometimes waterfalls
cariços -- panpipes
caxirí -- celebration with drinking; the drinks themselves
descimentos -- voluntary migrations of the Indians
igarapés -- smaller streams that empty into the rivers
japurutús -- long flutes
karyamã -- entertainment feast at girl's puberty initiation rite
komũ -- men of greater ascendancy who belong to community council
kurá -- gens or sib
lingua geral -- the Tupi language of Amazonia
lugares -- place, village, town
mã-gõ -- term of address for female of parental generation of gens with whom bride-exchange is practiced
mahã-mĩ-nõsé -- 2d stage of girl's puberty initiation rite
maloca -- communal house
mamí -- "brother" - address to persons belonging to same gens
macupiára -- lucky in fishing or hunting
mã-ra-põ-nỹákho -- "future husband" "future genitor" - address to young man of marriage exchange group

maxsã -- "people" - actually spirit people
mẽx-ká -- term of address to male parental generation of gens with whom bride-exchange is practiced
mĩrĩa -- sacred flute
mĩrĩ-mẽra -- initiation rite for boys
mõ-paxkoá -- godmother of girl's initiation
mõ'sĩgõ -- lucky in fishing and hunting
mõ-yõãsé -- puberty initiation rite for girls
montarias -- canoes made largely by fitting planks along the sides
nãxkã̃-wax-tĩ -- spirit
Nheengatú -- the Tupi language of Amazonia
níhi-korõ -- vagina
nõ' mõ duusé -- purchase of wife by bride price
nõ' mõ nyãkho -- "future wife" "future genitrix" (address by young man to girl of marriage exchange group)
o'a-kõ -- god, supreme being
o'mõaro wax'ti -- spirit
onça -- jaguar
oxkó -- magic potion
õxsó -- two-headed snake spirit

pajé -- curer-sorcerer
pax-koá -- godmother
pêru -- fermented drink
pi'îkamõ -- small basket for a girl's or woman's ornaments
piraboto -- "beast of the river" - apparently a spirit
píti-yároa -- alleged cannibal tribe
ponta -- usually in proper names, indicates a geographic accident
poóse -- feast of offerings
po'rá-ko nỹákho -- "future genitrix" (address by a young man to a girl of the marriage exchange group)
põrã-kõ nỹákhõ -- "future genitor" (address by girl to young man of marriage exchange group)
povoado -- populated place
principal -- chief of a tribe or subdivision of a tribe, or of a povoado
pupunha -- fermented drink
quinhapira -- a fish dish
tropas de resgate -- bands of men who searched the country for Indians to enslave, and for natural products
tuxáua -- chief of a tribe or subdivision of a tribe, or of a povoado
uxtá-seri -- leg bands as dance decorations
uxtisé -- ritual wailing at death
varadoiros -- passages opened in the forest along unnavigable stretches of rivers, or as shortcuts between bends in a river

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verões -- periods of dry weather permitting burning
vila -- town
wáːkõ -- god
wã'sõ-rĩ -- instrument for flagellation at bacchanal feast
wãx-tĩ -- soul, incorporeal element
wé-boxátise -- evil that can come from an event, action, person, animal, or thing
wyógõ -- local chief
yai-peri maxsã -- alleged cannibal tribe
yõũrwá -- alleged cannibal tribe
yaxkẽ waxsó-ro -- women's festive loincloth embroidered with beads
yaxsã -- large maracá (musical instrument)
yuxkõ -- rhythm stick
yu-yú -- dance rhythm stick

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For the proper reading of the words from the Tukano language, one should keep in mind the following convention:

1. Vowels: a, e, i, o, u, -- open as in Portuguese and Latin
   ã -- like the English o in word
   õ, ũ -- respectively like the corresponding ones in German, that is, more or less like the French eu in peu, and u in lune
   y, w -- respectively like short i and u
2. Consonants: like the corresponding ones in Latin or Portuguese, with the following exceptions:
   x -- velar aspirate, before a consonant
   h -- surd glottal fricative, before a vowel
   bh, kh, gh, ph, th -- after the ordinary sound of these consonants, a slight aspiration follows
3. Symbols: (') the glottal stop (interruption of the pronunciation)
   (-) hyphen, separation of the elements in the compound word
   ( ) indicates the nasal sound /a tilde seems to be missing between the parentheses in the original source/

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Yekuana, Datuana, and others. The status of some of these as dialects or languages also remains to be determined. For example, Tatuyo informants have mentioned an Owa language spoken by some Tatuyos, but there has not been an opportunity to check this out. The few Miritítapuyo of the Middle Tikié appear to use either Tukano or Desano as their household or father-language.

(D) Tupí-Guaranian language family: Nheengatú.

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(2) Tribes and languages bordering the multilingual area (many members of these tribes may be bilingual or even polylingual, but multilingualism is not widespread in a given tribe; many Indians of the multilingual area may include one or more of these languages in their repertoires):

(A) Arawakan language family: Kuripaka and Baniva. These are reported by some informants to be almost mutually intelligible.

(B) Undetermined language families: Karihona, Guayavero. I also have names, in Tukano only, of some dozen other languages spoken around the periphery of the area and along the Rio Negro.

(3) Languages spoken in the multilingual area, but by speakers who do not possess multilingualism as a culture trait:

(A) Undetermined language family: Makú (Makú may be more than one language). A few Makú know Tukano or Desano or some other language, including Spanish or Portuguese, but most Makú do not; a few Tukanos, Desanos, Piratapuyos, and Tuyukas know some Makú.

(B) Indo-European language family: Spanish, Portuguese, Italian. Two Colombian dialects of Spanish are found: Antioqueño, spoken by most missionaries, and Llanero, spoken by most rubber-gatherers. "Vaupense" Spanish is basically Llanero Colombian Spanish with the addition of many Nheengatú and some Portuguese terms for things pertaining to the tropical rainforest.

(C) A special case is provided by languages neither spoken in the area nor represented there by groups of speakers. Small lists of words in Dutch can be obtained from older Indians on the Papurí, even though the former Dutch Montfortiano Fathers did not attempt to use Dutch with the Indians. Some Indians, moreover, have learned a considerable amount of Latin.

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Spellings. Most names for languages and tribes in the literature are Nheengatú names, carried over into Spanish, Portuguese, Ger-

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104 man, English, etc. There is great variation in the spellings. The spellings in this paper tend to follow those of Koch-Grünberg, who still remains the general authority for the area as a whole. His spellings are close to those used for Nheengatú. They generally conform with those used for world-wide ethnographic spellings; in addition, they seem to have been the spellings more commonly used in English, German, Portuguese, and Spanish ethnographies on South America.

101 *Population estimate.* Population figures are hard to estimate. The following are very impressionistic. Tribes with 1,000–2,000 members:
161 Tukano, Kubeo, Baré; Spanish-only speakers.
191 Tribes with 500–1,000 members: Piratapuyo, Wanano, Desano. Tribes with 150–500 members: Tuyuka, Yurutí, Paneroa, Eduria, Karapana, Tatuyo, Barasana, Siriano, Tariano, Tabaino, Makuna, Tekuana, Datuana; Portuguese-only speakers. Of the latter tribes, Yurutí, Yekuana, and Datuana may number [797] fewer than 150 members. A few Salesian missionaries, in Brazil, are Italians.

There are probably a few hundred Makú in occasional contract with the multilingual Indians in this area.

Non-Indians probably number about 1,500 and are concentrated in the few air-strip towns.

For a very round figure, a population of 10,000 has been estimated for the multilingual area in which Tukano is the chief lingua franca. Of these 10,000, only the non-Indians, the Makú, and some of the Kubeo are not multilingual, so that over 80 percent of the population is multilingual. As the non-Indians are concentrated in the few air-strip towns and a dozen missionary posts, the effective distribution of multilingualism is much higher; close to 100 percent of the communities encountered in the area are multilingual. Of the multilingual Indians, well over 90 percent know Tukano at least as a lingua franca, with young children accounting for the majority of the few who do not.

NOTES

[114] [12] [1] This report is an expanded version of a paper presented to the Tenth Annual National Conference on Linguistics in New York on March 13, 1965. Field work was done in the summers of 1959, 1960, and 1962 and from June to December 1963. It was supported during much of this time by USPHS Research Grant MH-17,258. I wish to acknowledge the hospitality and cooperation extended to me by the Xaveriano missionary order in Colombia and the Salesian missionaries of the Brazilian Vaupés region. Various drafts of this paper were read by Drs. Charles

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